The Temple Artisan

NOVEMBER, 1917

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Mysticism and Social Science

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revivified in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

The Temple Artisan

Vol. XVIII. NOVEMBER, 1917 No. 6

Behold, I give **unto thee a key.**

SO SHALL YE WIN.

Love now clothes itself in garments of Renunciation pure. It stands upon a pinnacle of sacrifice and says to those who would impede its action, "See ye not that I alone have power to save your race, your nation and yourselves from the demon Hate who now would rule you, tempt you in this hour of sore trial,—yet, whom in ignorance ye call by other names, names which are the synonyms of all that man considers pure and lofty, strong and holy. Hate now hides its face behind the garment Love has chosen for its own, and so deceives its victims to their rash undoing?"

Tear away those veils which hide its hideous face, ye men of earth who now in slavish bonds to Hate tear down the walls of your protection at its bidding and leave you at the mercy of its cruel minions in the end. Call to your aid the guiding power of Love, and fight with weapons moulded by the hand of God for your defense.

So shall ye win, and win to lose no more forever.

UNIVERSAL LAW.

Temple Teachings. Open Series. No. CXXXIII.

The universe expands under the breath of Fire—Spirit—the Father, at the beginning of a Maha Yuga,—a great age, and contracts under the breath of Substance—the Mother, at the end of that period. The degree of expansion and contradiction is contingent upon the divine impulse sent out from the center of all life. Every atom in every solar system expands and contracts in corresponding ratio at the rising and setting of the sun upon its field of action, and this action is dependent upon the impulse sent forth from the sun when it is high noon at any point of any planet belonging to the solar system.

When man turns his nights into days by means of artificial light, for toil or pleasure, he must inevitably suffer as a result of thus acting in opposition to natural law. The physical body naturally falls into a more or less comatose condition as the energy of contraction is set up in the atoms of that body, at sunset, and if man oppose his will to the natural law which governs Motion, at the time when his body is subject to the contracting forces of the Solar orb, he throws his whole body out of harmony. In such an instance the forces of attraction and repulsion are at war in his body, each one striving to usurp the power of the other so that neither one can perfectly perform its natural functions, consequently much of the energy of cohesion—the combining force, sent forth from the heart center when the life currents flow naturally to and fro from that center, is lost, the expansive energy of the vital currents is impeded, and there is no opportunity for cell growth and development; consequently degeneration has set up in the neuceoli of the cell before the allotted life cycle of the incarnated ego is complete.

The same laws govern all forms of organized life to a greater or lesser degree, *i. e.*, according to the perfection or imperfection of the organized body, whether the body is created by Divine or human will. If the constituent parts of a body, the members of an organization, created by man, turn the night-side of their nature—the effects of the action of the lower mind,—to the purpose of obstructing the functions of the higher mind—the day-side of their nature, symbolized by the organizing central point of the body, corresponding to the sun, the welding force, the cohesive energy, of the central point can no longer exert the same power, the expansive energy of the body is cut off, and the growth of the body is impeded.

Not understanding the working of natural law, or permitting their knowledge to lie dormant, the majority of the students of the philosophy we sent to the western coast through H. P. Blavatsky, allowed the qualities of the lower mind to usurp the functions or attributes of the higher mind. They turned the currents of suspicion, self-interest and factional disturbances upon the natural heart center—the appointed representative of the Initiates, and drew away from her the life forces of sympathy, understanding and loyal support upon which her life work depended. As far as the said students were concerned, she was no longer able to function the currents of force from the White Lodge for their benefit, for they had lost the power of attraction which drew those currents to them, and they fell under the influence of whomsoever had the power to attract them in the world at large. All this being true, it stands to reason there could not be a perfect, permanent vehicle for the continuous transmission of those Lodge currents until a sufficient nucleus of naturally law-abiding, law-understanding people were drawn together, a nucleus of disciples who cared enough for their own development, and the development of the races of the earth to make determined, persistent effort to dominate those aforementioned qualities of the lower self, and permit the attributes of the higher mind to function their natural forces, and so bring about expansion of the body.

With the completion of the formation of such a body the question of the worthiness, the ability and power of the selected center, the Agent, is stilled. The body *knows* beyond question, that it has received just what it demanded from the Initiates by its aspiration and devotion and that its development depends upon its own conduct toward its heart center.

False to H. P. B. and her teachings, a disciple could hardly be true to the present agent of the Lodge for he could not have worked out the karma of his offense in so short a time and still be in incarnation, except through some such super-human effort as the average man would not dare undertake. This accounts for the abject failure of so many early students and their continual drifting from one point to another.

H—

THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

Stanza VI. Sloka III. (Continued)

"Then entered they the bodies created for them. The

Fathers of the 4th became their own offspring of the 5th. They took unto themselves mates and created abundantly. But their offspring knew naught of their Fathers' offences against the Gods, or the cause of Karmic visitation upon them. Their minds were holden. Fierce and bitter was the struggle between them and the nature spirits clothed in lower forms and with the Demons of the underworld. At times they lost, at times they won."

COMMENTARY.

The use of the word "created" in the Sloka is indicative of the change which had been made in the Order of Manifestation. Creation by Mind and Will ceased after the separation of the sexes. The third eye, the eye of Wisdom, the rudiment of which is the Pineal Gland, began to atrophy and germination by cohabitation of the sexes became general during the Fourth Root Race.

"The bodies created for them"—the incarnating Egos of the 4th root race—were the first bodies created by the sexes after the completion of the separation of the sexes. They were the self-conscious vehicles in which the Lahs, the Devas, were to have incarnated. They refused to incarnate in the last sub-race of the 3rd race, but eagerly embraced the opportunity of incarnating in the First sub-races of the 4th race. "They had learned their lesson. They saw the sin of the mindless," the awful effects of cohabitation between man and animal as they were objectivised in the forms of half human monsters; and they realized that they were largely at fault, for, if they had obeyed the commands of high Gods and fully incarnated in the bodies of the androgenous race, instead of merely overshadowing them, and so had taught that race the laws of being, there could not have come the break "the lost link" in the human race. The evolution of the race would have been carried out on other lines; Creation by Will and Yoga would have been continued even to this day.

However, there is some gain even in the greatest loss, and the bodies of the newly evolved race in which the Lahs were to incarnate were far superior to those bodies which they had previously refused. "The Fathers of the Fourth became their own offspring of the Fifth" merely means that the Lahs who overshadowed the early 3rd and entered the Astral bodies of the 4th at a later period thus completing the evolution of the human Ego, were fully incarnate in their offspring, the Fifth. They had become so closely identified with the human Egos of the Fourth race that there was

no conscious separation between them. Spiritual Substance had become more closely united with Astral substance. In other words God had become Man, so far as was possible at that period. The same process of identification between the Fathers and their offspring is repeated in every sub-race of the Fifth race up to the present times. The bodies prepared or rather generated in each of the sub-races of the Fifth race have become better equipped mentally, morally and astrally than were those of previous races. The effects of the "Sin of the mindless" are gradually becoming expiated, and the sacrifices made by the Lahs in the beginning are even now being compensated for, as man becomes more and more self conscious through identification with substance of much higher vibration than would have been possible had the "Fathers" persisted in their refusal to incarnate in the bodies created for them in the Fourth root race.

The mentality of the offspring referred to in the Sloka while much higher in development than that of the "Fathers" was not sufficiently developed to lead the units of the 4th race to seeking wisely for the cause of the phenomena of Nature that they saw all around them, nor were the causes for human suffering and death intelligible to them. They were superstitious in the extreme. Every untoward circumstance, the mighty convulsions of the earth, the terrific storms, etc., as they occurred during the earlier evolutionary periods of the earth itself, all led to greater confusion in their minds, and as they were not mentally capable of determining the causes for all these, to them, strange occurrences, they endeavored to find some means for preventing them in the elementary kingdoms, especially among the nature spirits whom they were able to consciously contact. And as some of the habits of these nature elementals were of a testing nature, tempting to unwise acts from which they suffered, they drifted into black magic, using such of the elementals as they could control to render the acts of more powerful beings more or less abortive, consequently there was continual strife between these different orders of life.

The methods by which they endeavored to subdue and use the more harmless elementals were such as to provoke the enmity of the demons of the underworld, the fiends who had reached, as a result of spiritual wickedness, the lowest plane of human life, the plane sometimes termed the Eighth Sphere. They were methods of black magic which affected these excommunicated souls in various ways, and the latter in turn were able to retaliate,, thus provoking much friction.

B. S.

The Temple Artisan

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EDITORIAL MIRROR.

The Hour and the Man!

More than man, however, for its Principle based on Eternal Truth that seeks manifestation through the *lives of men*.

The consciousness of humanity is being rapidly universalized especially in the political and economic field of human action. This is evidenced by the ideals of internationalism now so vividly flaming forth as the inevitable next step in the evolution of the human race.

In the First Book of Temple Teachings, issued in 1898, occurs the following:

"There has never been a time in the history of the world when each separate nation stood in such an attitude of attention and expectation. France, Russia, Germany, England and America are breathlessly watching one another, well aware of the fact that when the true warrior of Light, clothed in his armor of Truth, Light, Liberty and Equality, steps into the arena of his own or the Capitol of another of these several nations, the history of the world will be changed in the twinkling of an eye, for the trumpet will sound, 'To arms,' and the moment be struck when the long prophesied universal war will be declared."

Further on the same Teachings say, "When all the desolation, the sacrifice and suffering that follow in the train of war are focussed on the physical and mental planes, the downward arc of the cycle is passed, and on the real plane of life, the fruits of that suffering and sacrifice begin to manifest, and these will return with added power and potency in the new cycle for the evolving of humanity."

The Warrior Principle of Light, Liberty and Equality *has appeared* and from all the evidence, the downward arc of the cycle is passed.

In this Teaching of the Master is a great hope then that in spite of all appearances to the contrary in these dark days for the world, interiorly all is well, and that the precipitating of sacrifice, woe and suffering on the physical plane is the burning up of evil deposits in the aura of humanity necessary before the splendor of the New Day may appear.

W. H. D.

NUMBERSCOPE
OF
"THE TEMPLE OF THE PEOPLE."

The=285=15=6.
Temple=254735=26=8.
Of=66=12=3.
The=6.
People=756735=33=6.
6+8+3+6+6=29=11.

The composite vibration of the name is 11. This number stands for the High Priest—it is never reduced to final digit, *i. e.*, 2, but is always left as 11. The words of 11 vibration which convey in our language an idea of the Reality of the vibration are: Light=11. Wisdom=11. Foundation= 11. Royal Priesthood=11. Melchizedek=11. White=11. Unveiled=11. New Jerusalem=11. *Grail*=11. Immortality=11. *Equality*=11. Holiness=11. Messiah=11. Eternal Youth=11. Light of God=11.11. Fire=11. Creative=11. Energy=11.

The numbers which go to make up this composite number 11 are its elements and enter into its characteristics. They are 6-8:3, 6, 6. There is a predominance of 6. This is the number of Cosmic Love and adjustment, and its symbol is the six pointed star. It is the star of manifestation, of the union of spirit and matter. It also represents the great Father-Mother principle of Deity, the enfolding and divine Home and Rest number.

The No. 8 represents the Temple number. Temple=8. Mystery=8. Quicken=8. *Unity*=8. *Heal*=8. Faith=8. Hope =8. *Divine Religion*=8. Trust=8. Atonement—At-Onement

=8. Prosperity=8. Glorious=8. Newness of Life=8. The Life Everlasting=8.

The No. 3 stands for the Sacred Trinity—for Perfection=3. *Birth*=3. Resurrection=3. Channel=3. Magi=3. Charity=3. *Dominion*=3. Divine Principle=3. Thankful=3. Happy=3. Mystical=3. Cosmic Consciousness=3. Mystery of Oneness=3. Eternal Love=3. The Book of Life=3. Wedding=3. Mother and Father=3.

Octave of C, the creative note, 11, runs the full gamut of sound. It is a universal number, an "emancipated soul."

LOUISE R. WAITE.

Los Angeles, Cal.

CHILDREN'S DEPARTMENT

Temple Builders—No. 147

A PLAY—THE SPIRIT OF MUSIC.

Enter Rhythm—Tum Tum singing and dancing.

Harmony, entering, bumps into Rhythm.

Harmony. Well, R., can't you look where you are going?

Rhythm. Certainly. Can't you go where you are looking? You almost knocked me down.

H. Nonsense; you go marching around as though you owned the world.

R. Nonsense! And besides, I do own more of the world than you, so there!

H. Oh, really! Well you seem to think you are very important, and I'll tell you right now that I am *just* as important as you.

(Enter Melody, smiling.)

Melody. What on earth are you two fighting about?

Harmony. Oh, nothing in particular.

R. Yes we are, too; and I will tell you all about it. Harmony just seems to think he's it!

M. The idea! I should think you could soon settle that. But H., you should not quarrel.

H. Oh, yes I should, too. People used to think that way. I have just as much right to quarrel as you. But it all depends upon what you call quarreling. I'm not quarreling now.

R. *(Aside)* Ha! Ha!

M. And another thing—you ul——

R. Go on, M. Don't be bashful.

M. Well you know I think I am just as important as either of you.

H. Ho! Ho! Ho! Ho! That couldn't be.

R. No, no; that couldn't be. You are not as old as I am, anyway, because you know there was rhythm on the earth before there was melody.

M. Yes, but I am eternal youth. I gave movement to other spheres long before R. was known on the earth at all.

H. What! You have never lived on any other planet.

M. O yes, I have. I carry a chain of music from sphere to sphere. That is my work, and I felt so sorry for the poor earth children I came down here to cheer them. So I am most important after all.

R. Well, well!

H. It does look as if you were important, but we are more so, and I can prove it.

M. How can you prove it?

H. Easily. You go to the piano and play and leave me out.

(*M. goes to the piano and plays.*)

M. Oh, that doesn't sound complete.

H. Of course it doesn't.

R. Now play it again and leave me out.

(*M. goes to the piano and plays.*)

M. Oh, that sounds perfectly *terrible*. Why it is no tune at all.

R. Of course not. And you thought that you could make a tune without our help, didn't you?

M. Yes, I did; but you have not proved that you are more important than I. You haven't played anything and left me out. Suppose you try that.

H. All right. I'll be glad to.

(*H. plays, leaving M. out.*)

H. Wait a minute; that was not quite right. There seemed to be something lacking, but this will be all right.

(*H. tries again, but is not satisfied.*)

H. What is the trouble, anyway?

R. I tell you, H., my family and I can straighten this out.

(*R. calls.*) Rest and Time, come here. I need you. Let us prove that we are the most important in the realm of music.

T. That is easy. Everything runs wild without Time. If you have Time, everything comes into order.

(T. beats drum violently until all hold their hands over ears, and call, "Stop, stop! Do stop!")

(Rest enters with hand in attitude of blessing, and little by little silence falls.)

R. Cease, be still, rest, and all will be well.

(For a moment silence prevails, but soon the different ones begin to move, hum, play, etc., much to the distress of Rest, who seems about to cry, and says:)

R. Oh, if you would *only* rest everything would be all right.

H. But, Rest, we can't keep still all the time.

All. No! No! No!

H. I know now where the trouble is. My family will explain it to you. I will call them.

(H. calls.)

H. Discord, Concord, come here. Prove to these people that we are most important in the sphere of music.

Discord. Indeed! Indeed! I can manage that. Things are all right as they are. What are you trying to settle—but I will play.

D. *(Plays)*. There, I should think that would be all the proof needed. You ought to all be able to hear that.

M. Proof! There is no proof in that. That's only noise.

(To be continued.)

TEMPLE ACTIVITIES AND NOTICES.

The Centre is only now emerging from the extra duties entailed by the Convention. Everybody busy.

* * * *

Brother Franklin Wolff was among the early numbers of drafted men, and is now stationed at Camp Lewis, American Lake.

* * * *

Miss H. A. Farrar has gone from the Centre to Los Angeles for the winter.

* * * *

Mrs. Florence G. Currier of Fall River, Mass., and Mrs. Mary N. Peet of Waterbury, Conn., are still at the Temple Centre functioning helpfully with the staff at Temple Headquarters.

Brother Fred Whitney is again with the Centre for a time of rest and some literary labor.

* * * *

Mrs. Agnes Varian spent some weeks at Palo Alto and vicinity during September and October.

* * * *

"OCCULTISM FOR BEGINNERS," by Dr. Dower, is meeting with good sales and promising to be popular for a book on Occultism. *The Azoth Magazine of New York City*, November number, in a review says of this book:

* * * *

"A most remarkable and valuable little book. Dr. Dower has presented a truly masterly outline of the leading truths of Occultism in so simple and direct a manner that the most uninitiated of would-be initiates can grasp them.

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* * * *

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* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

WANTED—A Temple member stenographer and typist to take a place on the staff of workers at the Temple Centre. This need is vital as the Heads of the Temple work are unable to write and answer letters to members to the extent that should be done on account of lacking stenographic help. Any member who can qualify for this position and who desires to be associated at Headquarters should write the Centre.

* * * *

All orders and checks for Correspondence Courses, Library and Christmas Messages should be sent direct to Sarah A. M. Briggs, Gen. Sec'y.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

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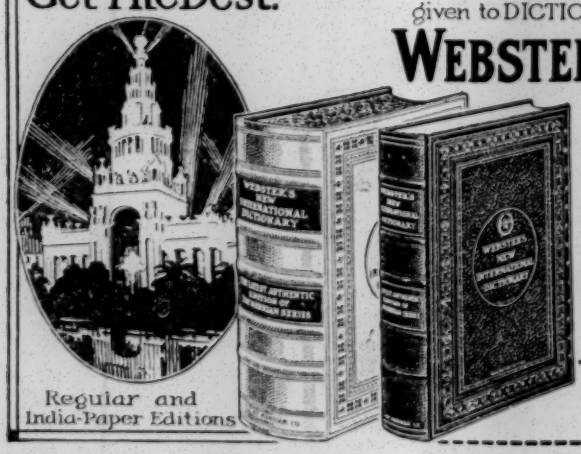

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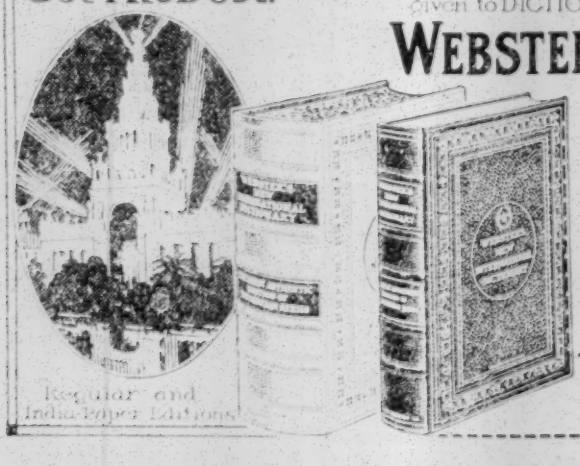

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